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HISTORICAL
—AND—
GEOGRAPHICAL DESCRIPTION
—OR—
Morehouse Parish,
—ITS—
NATURAL RESOURCES, ETC.

—BY—
CAPT. C. T. DUNN,

OF BASTROP, LA.

NEW ORLEANS, LA.—
J. S. RIVERS, PRINTER AND STATIONER,
74 CAMP STREET,
1885.

PRESENTED TO THE LIBRARY

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BY

MR. WILLIAM J. HOWARD

IN MEMORY OF HIS LATE WIFE, MRS. ANNIE
HALLECK KELSEY HOWARD, A GRADUATE
OF THE LAW DEPARTMENT,
CLASS OF 1880.

APRIL 8, 1902.

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HISTORICAL
AND
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Aug 22

E. F. Kettner made up for me
one timber table top 3' long & 1' wide
Black Walnut
Cabinet made of
Cabinet wood
225 per board foot each - wood
for 1000 feet
for 1000 feet

Mass
Want to buy me piano
I will pay for it.

La Grange Clay and Sand
Ellen Stearns

W. B. Burt Howell
Professor Barnes Keasburg
I have to have a piano
and I can't afford
to pay for it.

W. B. Burt Howell
Professor Barnes Keasburg

W. B. Burt Howell
Professor Barnes Keasburg

17925. 3. 26. by J. M. Sharp

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Steam Wheel Boat by Capt. J. M. Sharp
1574n J. M. Sharp, 1858

PREFACE.

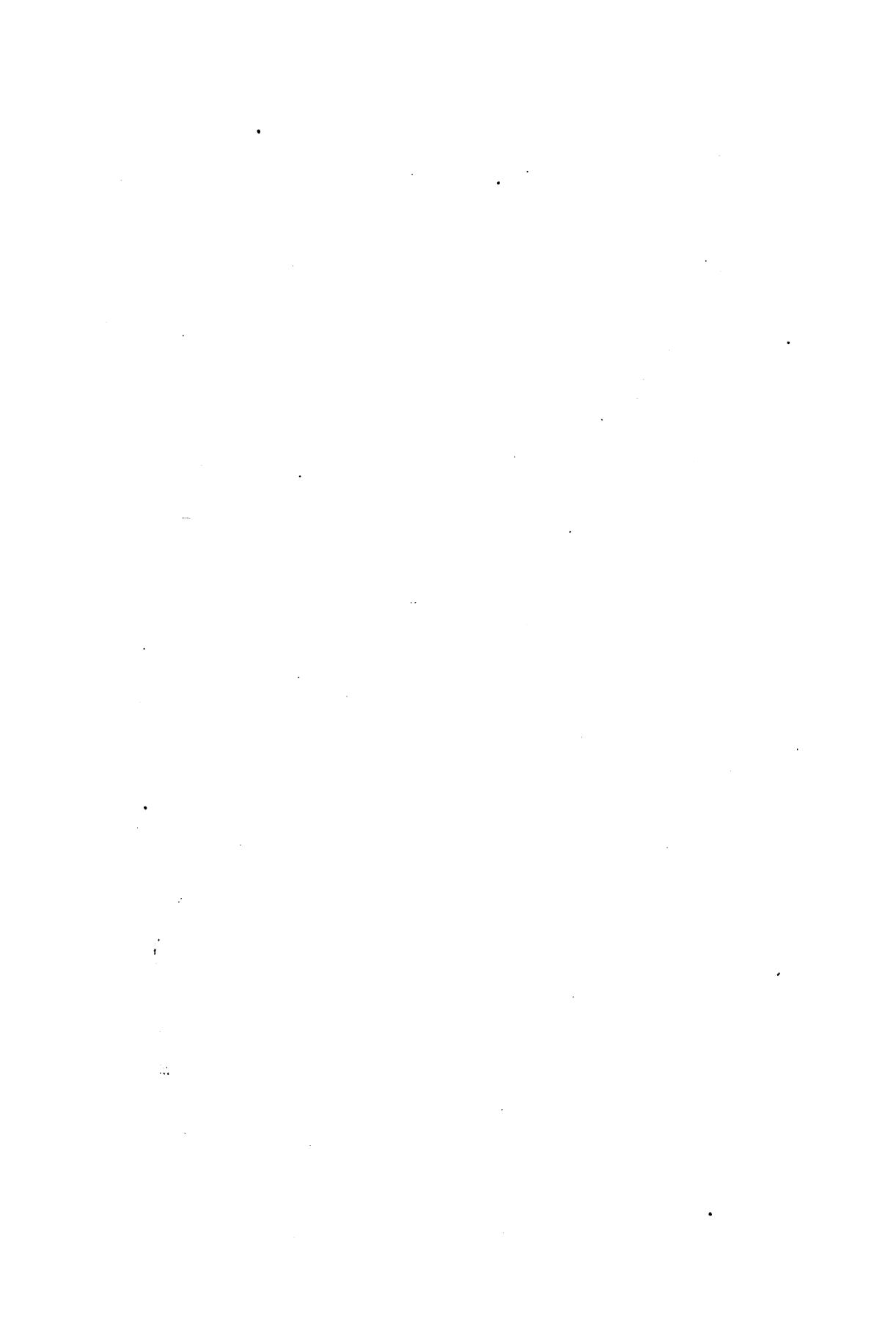
The object of the following pamphlet is to give to men of energy, in search of a home, information in regard to a section of Louisiana whose productive qualities are unsurpassed by any in the Union ; its broad fields and heavily timbered forests offer to agriculturists and lumbermen an opportunity for wealth that needs but *capital* to be made a certainty.

The stranger will find in the following pages a candid and full discussion, by a native Louisianian, of the history and development of Morehouse Parish ; of its climate and natural resources ; the extent and nature of the labor now employed, and the impressions of a representative citizen of the South, who has ever been loyal to the Union in regard to *Secession*, and the politico-social problem of the negro, that has been for years agitating the country. This citizen is Capt. C. T. Dunn, born in East Feliciana Parish, Louisiana, but since 1858 a resident of Morehouse Parish. He has won great and merited distinction as a journalist in his younger days, and since as a jurist of unusual experience and ability. His reputation, and the fact that he has fearlessly and energetically fought to maintain, in the days of prejudice, the correctness of his views of the Union, should be a guarantee on the one hand, while his selection by the people of the parish should afford an equal assurance on the other that his views represent, as they do, a fair and impartial description of Morehouse Parish, its people and its resources.

J. M. SHARP,

Com. for Morehouse Parish at the Cotton Exposition.

P. O., OAK RIDGE.



CHAPTER I.

North Louisiana designates that section of the State of Louisiana some two tiers of parishes in width from north to south, bordering on Southern Arkansas and extending from the Mississippi river westward to the Texas State line.

The country is almost wholly free from rocks and boulders and abounds in natural resources of much variety and of great value. It is chiefly noted for its temperate climate, its many navigable water-ways, its immense forests of valuable timber, and its fertile soil, which, in the eastern portion and along Red river, is not surpassed in productive capacity by the far famed lands of the Nile.

From the Mississippi river westward across the bottoms of the Tensas river, Bayou Macon, Bayou Bartholemew, and the Ouachita river, a distance of some eighty miles, the lands are generally level, the soil is in great part alluvial, and much of the country is liable in the late winter and early spring months to inundations from the overflowing of the Mississippi river.

That section lying between the Ouachita river and the Texas line, about 100 miles in width, is an elevated, undulating country, traversed by the Red river and several smaller streams. The soil in many localities is productive for upland. Extensive pine forests abound, valuable for their timber. The bottoms of the Red river are noted for their fertility.

The climate of North Louisiana, being about the 32nd degree of latitude, is mild and genial. The thermometer rarely rises above 90 degrees in summer, or falls below

the freezing point in winter. Killing frost about the middle of November. Spring opens in February; then the planting season commences for the principal products, which continues till July. Two crops of corn have frequently been raised in one season on the same land. Snow falls seldom, and then lightly. Long, balmy spells of Indian summer weather are frequent during the fall and winter months, lasting sometimes for weeks. Stock of all kinds run in the woods during the entire winter season, finding their own food in the natural pasturages, and requiring no shelter except what is afforded by the timber and canebrakes. Rains are generally regular, falling mostly in the winter and early spring, on land properly prepared for cultivation, crops are not liable to be injured by drought or wet weather. The fall season is nearly always dry, and favorable for gathering the cotton crop. The earliest variety of fruits commence to ripen in April and May, and from that time may be had in continued succession till frost.

The Ouachita valley is rather an indefinite extent of country, lying along the Ouachita river, embracing several counties in Arkansas and several parishes in North Louisiana. It is exceedingly rich in natural resources and is perhaps the garden spot of the whole state.

The country was settled by French colonists about the beginning of the 19th century. Baron de Bastrop, a Holland nobleman, obtained a grant of an extensive tract of land from the then Spanish governor of the territory of Louisiana, with the privileges of locating it wherever he chose in the immense country west of the Mississippi river.

The great natural advantages of this section, its mild and genial climate, its broad savannas and prairies, affording a wide extent of pasturage for herds of all kinds, the great quantity of wild game, buffalo, bears,

deer, wild turkeys, ducks, etc.; the number of running streams and fresh-water lakes filled with many varieties and great numbers of choice fish; and, above all, the broad expanse of rich, alluvial bottoms extending in unbroken bodies for miles, induced this enterprising pioneer here to locate his land grant and his colony, when the choice portions of what now constitute the great states of Arkansas, Missouri and Texas, besides Louisiana, lay open to his choice.

The site of this French colony was fixed on the Bayou Bartholemew within the bounds of the territory now embraced in

MOREHOUSE PARISH.

Here it was that these hardy, enterprising adventurers, fleeing from European oppression and in search of freedom, civil and religious, rested from their wanderings and made homes for themselves in the flowery wild woods along the beautiful stream, which they named Bartholemew, perhaps in honor of their chief patron saint.

For many years the settlement grew slowly. The country was known and chiefly used as a famous hunting-ground by the red man, together with the not much more civilized white hunter, who together pursued the chase, little dreaming or caring for the immense agricultural treasures which lay in the soil beneath their feet.

The additions received at first by the colony were not choice immigrants, many of whom had fled the states, perhaps for the good of the countries they left.

When at length the English-speaking settlements from the east approached nearer, and a better class of immigrants began to flow in, the growth of the colony was long retarded by another cause. The titles to many of the most valuable lands became involved in doubt and litigation growing out of the legality of the Bastrop grant.

After a long contest in the courts between the claimants under Baron de Bastrop and the "Squatter Sovereigns," this question was finally adjudicated on and settled by a decree of the Supreme Court of the United States in 1851, from which time the settlement entered a renewed and vigorous growth.

The report of the goodly land had been circulated far and wide, and immigrants, particularly from the Southern states, moved in rapidly, bringing with them numbers of negro slaves. Hundreds of new plantations were opened in the great forests, and the volume of produce and population was much increased in a few years. From 1852 to 1861 the number of inhabitants in Morehouse Parish had more than quadrupled. The cotton crop of the parish in 1852 was 4,764 bales; that of 1861 was 24,682 bales. There was much competition to own the rich alluvial lands, and they rose rapidly in price. Plantations bought and sold in 1853 at from \$3 to \$5 per acre, were worth in 1860 from \$40 to \$75 per acre. Many refused to sell at any price; an offer of \$82 per acre in 1859 was made for one fine plantation and refused. Wild lands rose in market price in the same ratio in nine years more than 1,000 per cent.

Cotton, the principal crop, was cultivated almost entirely by negro slaves. It was rare that provisions, grain, forage, etc., were produced in sufficient quantity to supply home and plantation demands.

This description of Morehouse Parish would be incomplete without something of a discussion of the character and present state of society in the country. As the reader knows, that society is made up of two distinct and different races of people, the whites and the blacks, intermingled and closely allied to each other in the same community.

Prefatory and germane to this discussion it is necessary

to pass in review the origin of slavery in the Southern states; the character of the master and slave race; the rapid growth of slavery; the moral and intellectual culture of the slave; the institution of slavery assuming a patriarchal form. These topics will be the subject of the next chapter.



CHAPTER II.

In the old colony days slavery was a legitimate institution; traffic in slavery was carried on by all civilized nations. Hundreds of white people were transported from Europe and sold as slaves to the American colonists, but these soon merged in the mass of the people, and no trace of this white slavery is now to be found.

The planting of African slavery in America was attended with very different results. When the Dutch and English slave traders brought some cargoes of barbarous negroes and sold them as slaves to the American colonists, the fact at the time seemed a very insignificant one, but in after years it proved to be the small fountain whence has flowed a mighty river, at first bearing life and prosperity on its placid waters, and in the end was made the cause of havoc and wide-spread destruction, as by raging floods, to the whole country. The institution of slavery has exercised passively and actively a mighty influence on the Government in moulding and fashioning Southern society, and the character and destiny of the two opposite races of people, thus providentially brought into contact and bound up together for two centuries. Something of a discussion of the institution and its fruits, good and ill, is deemed germane to a description of Morehouse Parish, the history of its material development and the present condition and wants of the people and country.

The white European differs as much from the negro in his native elements of character, in his capacity to achieve and do, as he differs from the African in color.

As the master, the white man stands at the head of the whole human family, while the negro, morally and intellectually in the scale of the five races of the world, occupies the lowest rank. History as well as nature clearly teaches this fact.

The early American colonists sprang from those European natives who, by the inherent power of their own genius, emancipated themselves from barbarism and attained to civilization and enlightenment; who instituted and developed national government; who invented letters and cultivated literature; who made all the discoveries in the arts and sciences by which mankind was elevated and blessed.

The white man has shown himself to be the benefactor as well as the ruler of the world. The colonists were choice selections from these superior nations and races. Men of heart and brain, of broad views and heroic mould, who, looking above and beyond the prejudices of their European education and surroundings, perceived and aspired to a higher plane of freedom, civil and religious. They left their homes in pursuit of the idol of their aspirations and hopes, and emigrated to the new world. They were destined to reclaim from its wilderness condition, and fit for civilized uses, one of the most extensive and fertile countries, and to found, without precedent, a popular system of government, in the interest of the governed, which in after days was to be the wonder and admiration of all nations on the earth. Just as these hardy pioneers were entering on their great work of subduing the wilderness, the untutored African was brought and offered to them as a slave. The help thus tendered was just such help as the situation required, and was accepted.

Who and what was this barbarous African?

From the earliest dawn of the historical period, the negro has lived an indolent savage in his own native

plains and jungles, proof against all the influences of civilization and religion. He was found in this barbarous condition by the Egyptians, Greeks and Romans, 3,000 years ago, and he was left in the same state when the splendid empires erected by these enlightened nations decayed and perished. To-day, in his native land, he is in the same savage condition he was when first found, but little removed from the inferior animal creatures which occupy the same country with him.

This African was admirably fitted to the office he was destined to fill, in his natural adaptation to a southern climate, in his strong physical powers, and in his patient, obedient nature, which rendered him susceptible of being organized and domesticated; under the restless activity and quickening spirit of the white master, his dormant powers were brought into active exercise, and the negro slave proved a most efficient co-laborer with the superior, enterprising white man. The Spanish colonists in the new world made slaves of the American Indians, but the Indians were wholly incapacitated to perform the labor required of them, and perished by the thousand under the rule of their task-masters.

With the negro, a slave to the English colonists, the result was wholly different. In a state of bondage to such a master, he seems to have struck his normal condition. Naturally prolific, the slaves, under the nurture and protection of their owners, multiplied rapidly, increasing much faster from natural sources than the white population. From its commencement, African slavery in the Southern colonies flourished like a tree planted by the water side.

In the beginning the slaves were considered mere beasts of burden, as chattels bought and sold in open market like other agricultural implements or plantation stock. They had no rights recognized by the laws of the

land. The will or passion of the owner was law to the slave, and that owner had no feeling for, or interest in the slave, except for the work the slave could perform or the sum of money he would bring in the market. The first lot of African slaves were cruelly and wantonly murdered by the whites in the colony of Virginia. In time, this state of things was destined to undergo a great change in favor of the unprotected slave.

Owing to the poverty of the colonists, few slaves at first were bought, and these by necessity were placed in juxtaposition to the white owner and his family. The master and his sons worked side by side with the slaves in the forests and fields. The female slaves were supervised by the white mistress and her daughters in household employments. This enforced, close relation between the barbarian and enlightened race soon began to blossom and bring forth good fruit for the enslaved African. He soon learned to use a cultivated language instead of his barbarous jargon; he was instructed in the necessity and mode of cultivating the earth to supply his natural wants, and was made to do it. The moralizing tendency of the discipline and labor he was subjected to, seemed to check and suppress his native vices and passions and to bring out his better elements.

With religious instructions and Christian examples constantly sounding in his ears and displayed before his eyes, his barbarous instincts and habits began gradually to disappear as darkness before the rising sun-light. The native African, for the first time in the history of his race, began his ascent towards a status of morality and intelligence.

The peculiar system of American jurisprudence contributed much to preserve and perpetuate this close contact between the two races. In this system the doctrine of primogeniture is unknown. At the decease

of the owners their slaves were equally partitioned and distributed among all the heirs, and the blessing of the close connection with the intelligent whites was continued to the slave. As the slaves became more improved in civilization, they grew in importance and value, and socially drew nearer to the master's family.

As the frontier settlements moved westward from the Atlantic sea-board, as the population spread over the country, settling it up, the white pioneer carried his slaves with him into the great wilderness. The master built up his home, cleared and cultivated his plantation with the help of his slave, for the benefit of the slave as well as the master. The "white folk's house" may have been something larger, but the comfortable cabin of the slave was near by. The master had the proceeds of the crop from the "big field," but the slave and his family were provided with ample rations and clothing out of these proceeds. The slave, too, had his pigs, poultry, and other personal property, besides his "patch," which he cultivated on his own account, and the crops raised thereon he used and enjoyed for himself. Master and slave often engaged together in the same sports as well as labors, vied with each other in feats of strength and agility, and frequently gathered together in Divine worship around the same common altar, offering up their prayers and praises to one and the same ever true and living God.

The white and black children were born and reared together in the same common home, often nursing from the same breast, without distinction of race or color. As they grew up they worked, played, hunted and fished together on terms nearly approaching equality; and when arrived at man's estate, and the white boy became the master, he never forgot in the slave his quandam little dusky friend and playmate.

Thus, generation after generation of masters and slaves

lived, worked and passed away together, mingling their dust in the same common graveyards. The advancement of the slave was gradual but constant. Each successive generation saw him perceptibly elevated. After 200 years, by the moral and intelligent instruction of the superior white race, the African was, by force, rescued from his barbarous condition, and by force was endowed with civilization and Christianity.

Slavery, as an institution, in all respects became wholly changed in character. In its latter days, and for many years before emancipation, it was nothing like what it was in the beginning. The slave of 1860 was no more like his indolent savage progenitor sold to the colonists, than the cultivated products of the field are like the wild herbage of the forests.

With the growth of the institution grew the rights of the slave. The whites enacted laws *ex gratia* conferring upon him legal rights, and protecting him in those rights; children under a certain age could not be sold separate from the mother; slaves cruelly treated by their owners, the laws commanded such owners to be punished, and in some cases the slave was by law taken from his cruel owner and sold at auction to a more humane master. White men committing homicide on slaves were punished penally. If a slave was accused, he had a fair and impartial trial, etc. Many families of negroes, descending from parent to child, had belonged to the same family of owners for generations. These were looked on more as humble friends than slaves, and to sell such "family negroes" was regarded as a crime.

The story told in "Uncle Tom's Cabin" is based on one broad false premise. The moral is the work of genius, and several of the characters are drawn pretty near to life, but the owner of such a slave as Uncle Tom *never voluntarily* sold him; the life picture is that when Uncle

Tom was too old and infirm to work, he lived in his cabin (comfortably provided for him), the oracle of all on the plantation, both white and black. His every want was looked after, especially by the younger members of the white family, and he died with his master or his master's children.

The long history the two races had in common, their harmonious relations during the entire period, the many mutual recollections of early life, the many kindly offices which had passed between the individual whites and blacks, contributed with other causes to bind these two races together in Southern society, like unto a white and black strand twisted together in the same thread.

The best style of white people in the South sometimes bought, but never sold slaves, except to avoid the separation of families, etc. The negro trader who bought and sold slaves for profit, was much under par, socially.

Slaves were sometimes abused. What is there that *man* deals with that he does not abuse? Free Masonry and the Church for instance.

There were bad, wicked negroes who had to be disciplined severely. Owners of large numbers of slaves would leave them under the control of a brutal overseer, and the slaves would sometimes be unjustly, cruelly treated. Such cases of wanton abuse were rare and exceptional, and were ever denounced by Southern whites. But then, instances of exceptional abuse were made the groundwork of the great outcry raised by the fanatics of the Northern States against slavery which effected to divide the people of the Union into two hostile sections—North and South—and finally to bring on the foolish, destructive war.

For many years before its extinction, slavery had become patriarchal in character, like unto the bondage which existed in the days o^e Abraham, Isaac, and Jacob.

Some of the modern patriarchs of the Southern States would make it more patriarchal still. If they follow the teaching of the Bible in no other respect, they at least would imitate the example set by Father Abraham in his dealings with his hand-maid, Hagar, a fact well attested by the many coffee-colored Ishmaelites to be found in the land. The planters in Morehouse Parish, before and during the war, lived on their plantations. It was the special office of both master and mistress to see to it, that the slaves were protected and provided for. No injustice or abuse was ever allowed. The erring slave was disciplined, but with justice and mercy—never cruelly. The mistress saw to the clothing department; the aged, sick, and the young, were under her special care. Her ear was ever open to the complaints of all, and her heart never failed to respond to every appeal for justice or pardon.

Some matronly old woman, noted for her goodness, was set apart to look after the young children. She was the "granny" or "mammy" to all on the plantation. The white children were her special favorites, and the Southern reader who was "fotched up" in those times will readily recall the many favors he had from his "mammy" "when he was little," and how often he committed petit larceny of the personal goods and chattels of his father and mother to make acceptable presents to his "mammy" and to "Uncle Jerry."

CAUSES OF THE WAR.

The common opinion is that slavery in the Southern States was the prime cause of the Confederate war. The great and good Mr. Stephens, in his "War Between The States," has made an elaborate plea in support of this proposition, in which every possible fact and every argument that genius could suggest, has been industriously gathered and presented to sustain this view. The Christians hundreds of years ago differed about points of religious faith or mode of worship, and the stronger condemned as heretics and burnt the weaker. The church was not responsible for these burning crimes — they were the result of the bad passions of men, of the abuse of power by those that claimed to be orthodox. Slavery was the subject matter about which the people, or rather the partisan leaders of the two sections, North and South, quarreled for many years, and which finally culminated in an appeal to the sword. Political philosophers and historians are agreed that the *causes of all wars is the hope of plunder.*

The patronage of Federal Government with its more than a hundred thousand offices of honor and profit, and its millions of money annually expended in the public service, is the great stake contended for in every presidential contest; the party leaders sharing the spoils when won.

The elevation of Mr. Lincoln to the presidency—legal in every respect—was seized on as a pretext and pointed to as a proof that slave property in Southern States was in peril. The Southern heart was fired by appeals to the

prejudices and to imaginary fears of the people of the slave states. The popular excitement was raised to a white-heat, and before any "cooling time" could intervene the whole people, capable of bearing arms, were marshaled into great armies, as brave as ever trod a battle field, and the war commenced. The opinion entertained by many that the Secession leaders seeing the Federal patronage to be lost to them under Mr. Lincoln, set about dividing the Union and erecting an independent Southern Confederacy, the honors and emoluments of which would be for them. However this may be, it is clear there was no just cause for war. Subsequent events showed that Mr. Lincoln and his party had no inclination and less power to overthrow slavery in the Southern States; and further, that the Secession leaders, by their rash haste to defend slavery, which was not assailed, adopted the very policy and the only policy that led by a short road to emancipation.

Among the Northern people "the defense and preservation of the Union" was a popular war-cry, uniting them in a solid mass against the Confederates. The political leaders, however, were sure of the Federal patronage in the South, if the Union cause prevailed. After the war commenced, the Southern States, abounding in portable wealth, presented to invading armies a broad field for pillage and plunder. Had the South been as poor as Switzerland, the Southern leaders would never have thought of trying to secede. Had the South been as poor as Switzerland, the Northern people would never have engaged in such an expensive war to preserve the Union.

SECESSION OF LOUISIANA.

Louisiana never seceded legally and was never out of the Union. It is true that a majority of the delegates to the Secession Convention were secessionists, and that the

ordinance of secession was passed by the convention, but it is also true that in spite of the strenuous efforts made by the advocates of secession, there was a stubborn fight made by the Union men of the state for the Union, which resulted in a popular majority against secession of about 1,400 votes. After its passage, the ordinance of secession was never submitted to the people for ratification or rejection. Such submission was a *sine qua non* to completing the secession of the state.

In this illegal, irregular manner, Louisiana was wrongfully classed with the Confederate States. Military government quickly followed, the civil courts were practically suspended, and no inquiry was ever made, or perhaps would have been permitted to be made, into the illegality of this proceeding. Again, secession is but another term for revolution. Every people have the right of revolution, but to make this right complete depends on success by arms. If the attempt fails, it is called rebellion. The Confederates failing in their attempts at revolution, secession was an incompletely fact. Neither Louisiana, nor any other so called Confederate State was ever out of the Union.

UNION SENTIMENT IN LOUISIANA.

The white people of Louisiana, together with the whole white population of the Southern States, are accredited abroad with being sorely grieved because of their failure to establish the Southern Confederacy. This is by no means true. The people of Louisiana have ever been loyal to the Union of the states, and are so to this day. They look upon the Federal Government as their government, and are proud of it.

The surrender of 1865 was loyally made, and all the terms and conditions imposed were honorably complied with by the people of the state. The great sacrifice of

life and property occasioned by a foolish war is deplored by all; but the reflecting, considerate people of Louisiana are now rejoiced that secession was a failure, and that the Union has been preserved, and is more firmly established than ever. Had the Confederacy been a success, it would have been founded on a volcanic base, which would never have ceased to erupt until the last hope of organized government in the United States would have been wrecked. The precedent once established, state would have seceded from state, parts of states would have seceded until the whole would have been a confused mass of insignificant republics — a prey to themselves, and a prey to each other. Civil war would have raged without cessation among them until some mighty Caesar or Napoleon would have conquered the whole for himself; and civil liberty would have been extinguished in North America. Such are, and have ever been, the political sentiments of the majority of the people of Louisiana, and few and far between are those who would now have had the war terminate otherwise than it did — the Union fully preserved and more firmly established.

The breaking out of the war put a stop to immigration to Morehouse Parish, and to the further development of the country. The cotton markets were closed and its production ceased. Many planters, as the theatre of war approached nearer, abandoned their plantations, moving west with their slaves. Hundreds of these laborers, when peace was made, never returned and were lost to the country.

The greater portion of the necessary supplies and stock used in the country before the war was obtained from the western markets. Great quantities of western produce, corn, pork, farming implements, etc., together with numbers of horses and mules, were imported annually.

The people had made themselves dependent on these

supply sources, and when by the war they became closed, every one from necessity was forced to direct all his efforts to the production of provision crops. These efforts were attended with abundant success.

The country being somewhat secluded and not being raided over much during the war by hostile forces, its advantages for supply growing were turned to good account.

After the first year, provisions, such as grain, pork, rice, molasses, etc., were raised in the greatest abundance. Never before or since in the history of the country have the people of Morehouse Parish lived so comfortably, or been so independent as they were during these war times. The soldiers in the immediate vicinity, the families of all the soldiers in the parish, and the entire population were abundantly supplied. Besides, such large contributions of provisions and forage were made to the Confederate armies in other fields that the Ouachita Valley, and especially Morehouse Parish, was frequently called the Egypt of Louisiana.

This period of their history has taught the people the important fact that they possess a provision-producing country of the first order; and also the important lesson that their true interest consists in raising their own supplies instead of producing cotton with which to buy them in other markets.

In these war times the negro slaves rendered the most important aid in cultivating and gathering the crops, etc. Not an instance of sedition or rebellion among them was known in the parish.

The family of the soldier away in the Confederate army was often left alone on the plantation with the slaves. No act of disloyalty or disrespect towards the unprotected mistress and children ever occurred. The slaves made crops to support their masters' families, and were their protection, too, as far as possible.

Hundreds of slaves were taken by Confederate soldiers as body servants to the war. The instances were exceptional where these servants deserted the master's service, though abundant opportunity to do so was given them. They generally remained with their masters during the whole war, returning home with them at its close. In frequent instances when the master was killed or taken prisoner, the servant voluntarily returned home with his master's baggage to his master's family.

There were two Federal raids made through Morehouse Parish during the war for the purpose of capturing stock, gathering army supplies, and recruiting negro soldiers for the Federal army. The great majority of the men slaves refused all offers of freedom made by these raiders, preferring voluntary slavery.

It will require no effort of the fancy to depict the result if 4,000,000 of white men had been held in bondage and a liberating army should approach with offers of freedom. On the first appearance of liberty, as one mass, they would have rallied to the standard of the liberators, or, seizing the most convenient weapon, they would have fallen on the master race and forever have blotted out their slavery in the blood of their oppressors. But the African by nature is very different from the white man, and hence his very, very different conduct.

Some considerable number of negro men, more from idle curiosity than otherwise, or for the holiday jollification, did go off with these raiders and afterwards join the Union army. When they were mustered out of the service at the close of the war, they all voluntarily returned to their old homes, sought and found employment and all necessary aid to commence life with their old owners. Hundreds of these colored ex-Union soldiers who fought against the Confederates in the war, are living peacefully now in the country. There is no ill-feeling whatever towards them on the part of the whites.

The enslavement of the African seems to have been intended by a kind and All-Wise Providence as the only means by which he could be retained, civilized and Christianized. In dealing with men, Providence, unless by means, never confers blessings without exacting a consideration paid cash in advance. The *quid pro quo* the African gave for the great boon thus forced upon him was the important aid he rendered to the white man in reducing to a state of cultivation, and cultivating for nearly two centuries, the broad rich country now embraced within the Southern States.

The termination of the war presented a new situation which, from its novelty, had something pleasing in it. The return of peace was greeted with applause by all classes.

The liberated slave was as much delighted with his new-found freedom—which fell into his hand like a ripe apple as he lay basking under the tree—as a monkey with a bright red cap. “No more work; hang up de hoe; take down de fiddle and de bow.” In his ignorance and simplicity he looked to the bright future as one everlasting Sunday in which his every want was to be supplied, but how, he did not stop to consider. He was happy.

The whites, too, were pleased. Many of them never favored the war from the beginning, and they looked with apprehension upon the dissolution of the Union. But after the war issue was joined, all, with few exceptions, stood to and abided by the fortunes of the Confederacy. The Confederate soldier was glad to return home to his family on a long, long furlough. The citizen was glad to be relieved from the military oppressions—every petty officer was a tyrant—and the thousand anxieties incident to a state of civil war in the country. And the intelligent, patriotic slave-holder, who had long foreseen the extinction of slavery in the Southern States; who was well aware

of the real worthlessness of slave property and the many evils the institution was bringing to Southern society, was glad that the end had come, even at the sacrifice of his specious property in slaves.

SOUTHERN VIEW OF EMANCIPATION.

If the reader is a stranger to the Southern situation for the last twenty years, he will readily believe the common report abroad that the somewhat turbulent and riotous condition of Southern society since the war, is due and owing to the anger of the people excited by their loss of property in slaves. This is a grave mistake.

For the last fifty years or more the enlightened sentiment or mania of the age, as the case may be, has been demanding the abolition of slavery wherever it existed throughout the civilized world. Nation after nation heard and acted on this demand till African slavery in the Southern States of North America stood alone, the only remaining instance of the institution. As before stated, intelligent slave-owners here knew and felt that their property in slaves was doomed to extinction, and that it was only a matter of time and circumstance when emancipation would take place.

It may sound strange, but it is nevertheless true, that many years before the war there existed a strong abolition sentiment among the Southern slave-holders themselves. They did not see that slavery in that patriarchal system which they had inherited from their ancestors, and which they in turn would transmit to their descendants, was wrong, or unjust, or oppressive to the slave; but they distinctly saw and felt that the institution in many ways was enervating and corrupting the white-master race. The close contact and association between the two races could not fail in demoralization to the

character of the superior one. Reared in the midst of obsequious servants, ready to do his every bidding, to gratify every whim, the child of the master too often looked forward to no object or purpose in life. He was taught—and taught himself—to rely too much on slave labor. The stimulus to self-exertion was impaired or destroyed. That labor-training in early life, so essential to develop and discipline both the physical and moral powers, was often wanting to the posterity of the slave-owner.

The sons of many wealthy slave-owners grew up accomplished gentlemen of elegant leisure, taking little or no part in public affairs, while many others turned out to be total blanks or blots on society.

The most active and prominent men who have played a leading part in Southern affairs, for many years back, have been those who sprung from humble fortune—men who, by discipline in their early years, were properly prepared for conflict and triumph to conquer in the great business of after life.

These slave-holders saw that manual labor, honorable and creditable in itself, was degraded in the Southern States by close association with the slave race; that agricultural employments being principally filled by slaves were deemed unsuited to and unfit for free white men; that slavery was dividing the people and building up two separate and distinct castes—the slave-owners and the non-slave-owners.

Further, they clearly saw that slavery was seriously retarding the growth and development of the Southern countries. The Southern white man was accustomed to look to the negro slave to perform the work required, and gave no encouragement to free white immigration. If the Southern planter wished to increase his labor force, the money had to be provided to buy a man. Slavery, by its

presence, repelled all free labor from the Southern States, and the number of slaves were far too few in the expansion of the country to perform the vast work.

Thus, while the North and North-west have been rapidly developed, the South has made comparatively little progress, slavery hanging about such progress like a mill-stone. The Southern States in material development are at least fifty years behind the Northern.

These and other evils flowing from slavery, were apparent to the reflecting slave-holder. Had a free and full discussion of the institution been permitted, the slave-holders themselves would have voluntarily devised some scheme of emancipation—some scheme agreeable to the right of property in slaves, perhaps similar to that adopted by England in emancipating the slaves in the West India Islands. But this was not to be. The Northern fanatics, pointing to the exceptional abuses, raised a howl which was replied to by a yell of defiance from the South. The institution became the subject of a great sensational craze in national politics. The two sections of the Union became divided and arrayed against each other. All intelligent discussion of the evils of the institution, and of the ways and means by which it could be peaceably abolished, was suppressed in the slave states, and in the war which followed, thousands upon thousands of brave Southern men were forced by the violence of public sentiment to fight in defense of an evil which they heartily condemned.

The abolition of slavery has cost the Southern people dearly. It was worked out in blood and desolation, but they, as a whole, are reconciled. If left to day to the voluntary voice of the people of Louisiana, not one in a hundred could be found who would raise that voice in favor of slavery as it was.

With the return of peace and the emancipation of the

slave, all classes seemed to think their troubles had come to an end. Everybody had the right to hire freedmen—not required to buy slaves. Cotton was bringing an extravagant price. To make one crop was deemed sufficient to repair a broken fortune.

One set of troubles had ended, but another series was just about to commence.

“So disasters come not singly,
But as if they watched and waited.”

The Confederate authorities, during the war, had ordered all the cotton in the country to be burned. In defiance of this suicidal policy thousands of bales in Morehouse Parish were secreted and saved till the war closed. This sold at an exorbitant price, brought much money into the country, and looked like a great blessing to the people. But in the end the result was very different. In 1866 all classes were seized with a mania to engage in the production of cotton. Planters, merchants, lawyers, white and black, all “pitched in” for a big crop. Those who had been raising stock during the war neglected everything which could not be made tributary to cotton raising. Much of the money in the country was invested in the venture. If one had no means he borrowed, if he could. The merchants advanced heavily.

For the first time in the history of the country, the cotton crop of 1866 was almost a total failure—storms and catapillars.

The same mania prevailed, and a like venture was made in 1867; all the remaining money was invested in cotton planting this year, and numbers of planters went heavily in debt for means. This year, too, strange to say, the crop entirely failed. Everybody lost everything. The money saved from the wreck of fortunes made by

the war was all gone, and every one who could get any credit was hopelessly involved in debt. The National Bankrupt Act, of 1867, was really a necessity.

In 1868 there was much suffering. Numbers of families who had been accustomed to all the comforts of life could with difficulty obtain the necessaries. The planters could not find the freedmen for their work. Hundreds were kept from starvation by scant rations issued by the Freedman's Bureau. Numbers of plantations "lay out" for want of means to cultivate them, some of which, to this day, have not been repaired.

Property of all kinds declined greatly in market value. For wild lands there was no sale. Many fine improved plantations were sold at force sale at ruinous low prices.

Seventeen years have passed away since the failure of these two crops, yet the people and the country have not yet fully recovered from the crushing reverse, more damaging really than the universal crash caused by the war.

If the people after the war had kept up the production of supply crops they would have avoided much trouble and great losses. But wisdom is not always learned from experience. The planters, as a mass, are yet the subjects of those old chronic ideas and methods which have come down to them—the habits of the slave times. To hire freedmen, to rent land when not owned, to buy supplies at credit prices, and to produce cotton at its present low price with which to meet expense bills at the end of the year, is still the rule in 1884.

Few plantations pay any profit on the capital invested. Many planters complain that they do not pay expenses but are gradually sinking into bankruptcy every year. There never was a rich country so ill-used, and a poorer people never existed surrounded by all the materials of prosperity and wealth.

If otherwise qualified, the present population are far too few in numbers to cultivate and develop the resources of the country. The present population is sadly deficient in economy and enterprise.



TIMBER.

Not more than fifteen per cent. of the best lands in Morehouse Parish have been reduced to cultivation. Much the greater portion of the country is covered with immense forests, affording an unlimited quantity of the finest timber suitable for all purposes for which wood can be used, such as lumber for houses, building boats, railroads, vehicles, furniture and farming implements. On the hills the growth is lighter, in the bottoms it is dense, many of the trees growing to gigantic size.

In clearing the lands for cultivation, timber is regarded as a nuisance. To get rid of it by cutting down the trees is impracticable. The practise is to girdle or deaden the trees, and when they die and rot they are burned off. Whole forests are destroyed in this manner.

TREES.

Pine,	Mulberry,	Black Gum,
Post Oak,	Walnut,	Ash,
Red Oak,	Box,	Lynn,
White Oak,	Pecan (Sweet),	Cotton Wood,
Pin Oak,	Pecan (Bitter),	Sycamore,
Cow Oak,	Hickory, several kinds,	China,
Over Cup Oak,	Elm,	Black Locust,
Red Cypress,	Maple,	Holly,
White Cypress,	Sweet Gum,	Willow,
Sassafras,	Red Gum,	Huckleberry.
Persimmon,	Tupelo Gum,	

The oak, hickory, gum, ash and cypress are more abundant than any other kinds of trees, growing both on

the hills and in the bottoms. Specimens of the oak, cypress, red gum and cotton wood are found several feet in diameter.

Cypress is the growth of the lowest lands—lands covered with water; cypress groves, called “cypress brakes,” are common, extending often over hundreds of acres. The trees are large, very tall and straight, with no limbs except near the top. Cypress lumber is the best of lumber, superior to pine or poplar for building houses, boats, etc.

There is timber enough in Morehouse Parish to furnish many less favored regions, if it could be marketed without too great cost. Wood factories in Morehouse Parish would be paying investments where the timber is of such superior quality and variety, and so abundant in quantity.

HEALTH.

One among the first, if not the most important inquiry made of a country, is as to the health of its inhabitants.

This being an interesting consideration to the immigrant, and as it is the purpose of this description of Morehouse Parish to give a true and faithful account of every thing connected therewith, good faith makes it necessary to state that Louisiana is regarded abroad as unhealthy. The Ouachita country is believed, on hearsay evidence, to be one vast grave-yard. Such unfavorable report is in part founded on facts.

All new countries in their early settlement are unhealthy. Such has been the frontier history of every state in the Union. The clearing of new lands, and their exposure to the sun, the decaying of timber, the draining of low marshes, etc., generates malaria, and sickness of a certain type—chills and fevers is the consequence. The habits of a people, and their modes of living, have much influence on their health.

Frontier settlers, ever careless in all save what concerns their pecuniary interests or their amusements, they live in temporary houses, expose themselves much in their labor and in hunting, are indifferent as to their food and its cooking, drink of the most convenient water, good or bad, and in fine they observe few of the laws of health. Such causes, common to every frontier population, has given to North Louisiana in its early settlement, the unfavorable reputation for health which it has borne. These agencies have existed here in a more aggravated form because the alluvial land is broader, the forests are more extensive and the timber more abundant.

As the country becomes more opened, as the frontier habits of the people wear away, as they have provided more comfortable dwellings and more healthy food, the health of the country has much improved. In the older settled sections, where the lands have long been cleared and drained, the causes of local sickness have disappeared. Persons are to be found in such localities eighty years old and over, born and raised in the country, as robust and active as can be found in any other section of the same latitude.

The diseases incident to the country are generally those produced by malarious influences. Epidemics, malignant contagious diseases, such as yellow fever, cholera, small-pox, etc., are rarely known. When the country becomes more opened and drained, when the laws of health are better observed, the people will become as healthy as in other sections of the Southern States.

The water of a country is another subject matter closely allied to health. That used in Morehouse Parish is generally good and pure, afforded by wells, springs and cisterns. Some of the inhabitants are yet careless on this subject, using water from the streams, sloughs, and even lakes. Good healthy water can easily be provided

in every section of the country. In the hill country the wells are from fifty to seventy feet deep, water being found in pure white sand. Those in the bottoms are from eighteen to twenty-five feet deep.

The water in many of these tastes of vegetable mould, or is brackish, impregnated with mineral substances.

Along the banks of the streams, cropping out about low water mark, springs abound.

The water of nearly all these are mineral—sulphur, copperas, iron, etc.—showing that large deposits of these minerals exist in the bed of the earth. No exploration into these beds has ever yet been made.

Sometime in the future they may be turned to profitable account.

The best and purest of water, that which falls from heaven, can be provided in every section of the country by constructing under ground cisterns, cheap and durable.

BASTROP, OAK RIDGE, PRAIRIE MEE ROUGE, CASONVILLE, PLANTERSVILLE, LYNN GROVE,
AND THE LINE.

Bastrop, the county seat of Morehouse Parish, is located on the hills, something over two miles from Point Pleasant on the Bayou Bartholemew, and about thirteen miles from the nearest practicable shipping point on the Ouachita river.

The town was founded in 1844, when Morehouse (named for Abram Morehouse, one of the leaders of the first colonists) was erected into a parish out of territory then belonging to Ouachita Parish. The town is located on an undulating, dry and healthy site, and surrounded by native forests.

Until the close of the war Bastrop had but little trade, and that of a local, retail character.

The planters shipped their crops to New Orleans and made the most of their purchases there and in the western cities.

For many years the town grew slowly. Since the emancipation of the slaves and the breaking up in a great degree of the large plantations, the commerce of the country has been more localized, and the town entered on a new and vigorous growth. Many of the primitive wooden houses have been destroyed by fire and are replaced by solid brick buildings. Numbers of the planters in the surrounding country, for health and educational advantages, have moved to town and have erected pretty private residences.

Under the "new dispensation," Bastrop has grown considerably. From about 350 inhabitants in 1865, its population has increased to over 1,200. It contains some fifteen stores and other places of trade, four workshops, one grist-mill and cotton gin, one planing-mill, five good churches—Episcopal, Methodist, Baptist, Roman Catholic and Jewish Synagogue—all having good congregations and working harmoniously together. A goodly number of lawyers, doctors, a Masonic Blue lodge, chapter and council, three white and one colored schools. The Bastrop Central School is one of the most flourishing academies in North Louisiana; number of pupils of both sexes about 150; four select teachers; besides the English branches, Latin and the higher branches of mathematics, pure and applied, are taught. This fine academy is a public school supported by the corporation of Bastrop, the parish authorities, and by the state. The trade of the town has largely increased and still growing in dry goods, provisions, farming implements, etc. Several thousand bales of cotton, also seed, hides, wool, etc., are bought and shipped during the season.

Many of the larger planters still trade direct with

New Orleans, and many smaller ones with other local trading points in the country.

Bastrop is incorporated and well governed. Law and order prevail. When possessed of railroad facilities, a year or two hence, its importance as a commercial point will be much enhanced.

Its healthy location, the cheapness of living, the abundance of raw material, such as timber, cotton, wool, cotton seed, etc., will make it an eligible site for manufactories of wood, cotton seed oil mills, and perhaps factories of cotton and woolen cloths.

Prairie Mer Rouge, seven miles east of Bastrop, and Oak Ridge in the southeastern portion of the parish, both located in the alluvial bottoms, are the sites of the oldest settlements and are the best improved sections of the parish. Each is situated in the midst of extensive cotton plantations, embracing thousands of acres in a high state of cultivation.

Oak Ridge, located on a dry oak and gum ridge near Prairie Jefferson, is quite a pretty village; is incorporated and contains two hundred inhabitants, some six stores and other places of trade, three churches—Episcopal, Methodist and Baptist—a Masonic lodge and two schools, one white and one colored. The shipping points on Bœuf river and Lake Lafourche are some three miles distant and seven miles to Girard station, on the Vicksburg, Shreveport & Texas railroad. Supported by a very fertile country, much of which is improved, the trade of Oak Ridge is the purchase of cotton, cotton seed, etc., and the sale of plantation supplies is very nearly equal to that of Bastrop.

Plantersville, Lynn Grove and The Line, on the Bayou Bartholémew above Bastrop, are flourishing and growing local trading points. Casonville, in Gum Swamp, twelve miles south of Bastrop, contains ample space for a consid-

erable village, but it is not yet built up. It is surrounded by a large body of the richest land in the parish, and many fine plantations are made thereon ; but the greater portion is covered with heavy forests of excellent timber.

All these points, especially Oak Ridge, are admirable sites for oil mills, factories of wood, etc , as abundance of cotton seed and timber of all kinds can be readily obtained—timber almost without money and without price.



STOCK RAISING.

Not exceeding twenty per cent even of the best lands in Morehouse Parish is inclosed, the greater portion "lying out" and furnishing range for stock. This range in many respects is superior to that of Texas, the great stock state.

The prairies, everglades and open swamps, bring forth many kinds of wild grasses luxuriantly, some of which grow five feet high, and some varieties remain green and nutritious during the entire winter. The cane-brakes, which formerly covered the country, have been in a great measure destroyed by stock and fire. In some localities they are yet to be found.

The forests contain many wild fruit and mast-bearing trees, upon the products of which hogs are raised and fattened at little expense. Nearly all the pork produced in the country is reared in this way. With more attention, the supply could be greatly increased, some persons having engaged with success in hog raising as a business. One of them says:

"Besides working a small cotton farm, I commenced raising hogs in Boeuf river swamp in 1882; commenced with 250 head of wild stock hogs. The first winter I killed 130 meat hogs. The succeeding year many of the hogs died from cholera, gnats, and were drowned in the overflow, and I got only sixty-seven head. The present year (1884) the hogs have done much better; I have learned to take care of them. This winter I will kill 300 head, at least.

"The expense and labor of raising hogs is very little. They have to be worked with two seasons in the year,

marking, etc., the young in the spring, and hunting and killing the meat hogs in the winter. We catch them for marking in trap pens built in the swamp, and baited with corn; I have caught often more than 200 at one 'haul.' The only corn used is to bait the traps with.

"The various kinds of 'mast' literally cover the ground in many places. Some kinds of acorns, the cow oak, and over-cup, keep sound, even under water, during the winter and spring months. These, together with cray-fish, and other kinds of fish, left in the overflow by the falling waters, furnish fine feed, and the hogs keep fat during the summer season.

"When the overflow comes in, stock in the swamp go to the high land. Hogs often take refuge on the knolls and logs in the swamp, and if the water rises very high, or continues up too long, they are drowned or starved.

"In the spring 'smokes' are built to keep the gnats off. This is the hardest time on hogs. I have learned better how to protect them against the gnats.

"The hunting and killing is the hardest part of the work. The hogs are as wild as bucks, and when brought to bay fight like tigers. We make a frolic of the hunt, camping out. The hogs are hunted and stopped with dogs, when the hunter comes up and shoots them, takes them to the camp, butchers and hauls them home.

"It is difficult to keep up a pack of dogs—they are so frequently killed by the hogs. The Winchester rifle can be shot so fast, it is the very thing for hunting wild hogs. Bless the man who invented it. The cost of raising hogs in this manner, in time and labor, is about one dollar per head. Dressed, they sell readily for ten dollars or more to the planters around me. I am getting to understand the business better, and in a year or two I expect to kill a thousand head every season."

Every planter owns some stock—hogs, cattle, sheep,

goats—and some few raise horses and mules; but stock raising, as a business, is not common.

A Mr. Perry, with little means, turned his attention, in 1857, to raising horses. He commenced on an old Canadian horse and four pony mares. The colts were bred in the woods and cost nothing but the salt he gave them. In 1880, after selling off the geldings as fast as old enough, he had sixty brood mares, and over one hundred yearlings and colts. Many of them he did not see for a whole year. His entire stock did not actually cost the price of one western horse. A native raised horse is worth 25 per cent more in this country than one imported.

Goats are produced and multiply spontaneously.

Some attempts at sheep and cattle culture as a business have been made, but not in the proper direction. Sufficient attention to making cultivated pastures, crossing and improving the breeds of the stock, etc., has not been given. In these enterprises the good seed were sown among thorns.

The natural facilities of the country for stock raising can be developed and improved to a great extent. Besides other native grasses, white and Japanese clover grow wild and luxuriantly. Red clover, timothy grass, millet, and many other kinds of forage crops grow finely when cultivated.

With little capital and labor the now waste lands of Morehouse Parish could be transformed into broad meadows and pastures.

The lands liable to overflow could be extensively utilized in this direction, even in their present unprotected condition. The water remains on them but a short time during the season, and some grasses, the Bermuda for instance, one of the most nutritious and luxuriant pasture grasses, grows and flourishes, not being injured by water.

One suggestion: Overflow lands are very cheap. Pe-

can trees grow like Bermuda grass, indigenous to the soil. Water does not hurt, but causes both trees and grass to flourish more luxuriantly.

Suppose the native timber is killed on a tract of the "overflow" and it is planted in pecan trees and Bermuda grass? The grass well sodded for pasture and the trees old enough to bear, such a tract of land, without labor or expense, would produce a greater revenue, and would be more valuable than the finest cotton plantation in the whole country. Bermuda grass will sod in two years. It conquers and kills out all other grasses and weeds, except coco. Pecan trees commence bearing when about ten years old, but do not fully mature till much older. A full grown tree will produce annually from six to twelve bushels of nuts, worth from three to four dollars per bushel. Pecans are the best of feed for hogs.

When the country acquires an enterprising immigrant population, who will properly appreciate its advantages, and will utilize them, stock raising will become one of the leading and most lucrative branches of husbandry in Morehouse Parish.

DESCRIPTION OF THE LANDS IN MOREHOUSE PARISH.

The area of Morehouse Parish is about 52,000 acres, and the lands are naturally divided into three classes: Hill land, bayou, and alluvial lands, above overflow and overflowed lands.

The pine bluff is a singular geological feature in the geography of the parish. From towards the north, it lies along on the west side of the Bayou Bartholemew, till near the village of Plantersville, twelve miles from Bastrop. At this point it is found on the east side of the bayou, and thence continues its course through Morehouse and beyond in a south-western direction, rising almost perpendicularly some sixty feet above the alluvial bottoms below, and divides the "hills" from the "swamp." Eastward from this bluff the alluvial bottoms extend to the Mississippi river.

From the brow of the bluff westward the lands incline gently till this elevation is lost in the bottoms of the Bayou Bartholemew and the Ouachita river, a distance of eight miles.

The hill lands comprise an area of some 170,000 acres. They are nearly level, or gently undulating, and intersected by small wet-weather streams, which have water in them during the winter and spring seasons, but are nearly dry in the summer and fall. The soil is there compared to the rich bottoms near by. In some countries this land would be highly esteemed for its fertility, while they, in many localities, produce good crops. On the best portions, good productive farms are found. They

have a good clay foundation, and are susceptible of a high degree of improvement by manuring.

This section of the parish is sparsely settled, mostly covered with forests, and a large proportion of the land is yet public—owned by the United States government, and subject to entry.

These high lands, being dry, are adapted to the production of small grain, such as wheat (that variety not subject to rust), rye, oats, barley, millet, potatoes of all kinds, grasses for hay crops and pasturage, and all the garden vegetables, all the fruits—peaches, apples, pears, plums, cherries, figs, apricots, citrons, mellons, etc.—grow almost spontaneously. To plant a variety orchard, cultivate it for a year or two; and then protect it from the stock, can be easily done and cheap. Fruit can be gathered in abundance for years, and can be had in continued succession from spring till frost. The culture of the grape on these hill lands has attracted attention since the war. The small vineyards planted show that the soil and climate is favorably adapted to the growth of the vine and to maturing the fruit.

The muscadine and many species of grape grow spontaneously and in abundance in the woods, both on the hills and in the bottoms. Some varieties of grape, those adapted to a dry soil and moist climate, flourish better than others. The small vineyards planted, when properly cultivated, produce abundantly; the only enemy to the grape being the mocking bird and other birds. With proper effort, and by persons who understand the culture of the vine, wine growing in Morehouse Parish could be made a success.

The fruit crop in Morehouse Parish rarely fails, and fruit raising for distilling purposes could be made a profitable branch of husbandry.

Havana tobacco, too, grows finely on these high lands. The article produced is of a superior quality.

Sheep raising could also be made a profitable business, for which the "hills" are well adapted, because of the cheapness of the lands, their dryness, and the variety of grazing grasses they are susceptible of producing. To develope these new branches of husbandry, the country needs an immigrant population skilled in such vocations, and who are emancipated from the old chronic plan of producing cotton alone, to which our planters are at present the victims.

These hill lands are very cheap in price; can be bought from one to five dollars per acre, owing to location and improvement. Any working man with little means can easily, by industry and economy, build a home on them, and soon surround himself with all the comforts of independent living.

The bayou lands in the bottoms of Bayou Bartholomew (which are from a half mile to a mile and more in width within the limits of Morehouse Parish) are estimated at about 50,000 acres, susceptible of cultivation.

The soil (not so deep and strong as that of the alluvial bottoms) is of a light, sandy loam, easily cultivated, and is very productive.

The planters on them can produce an abundance of corn crops, and as much cotton as can be gathered during the season. The general yield is from three to five hundred pounds lint cotton, or from twenty to forty bushels of corn to the acre.

The bayou lands are higher and drier than the alluvial bottoms, not subject to overflow, and are more convenient to navigation, the majority of the planters shipping their crops from their own landings. A greater proportion of the bayou lands are cleared and in cultivation than the other good lands in the parish. All the fruits, small grain and vegetables grow luxuriantly.

Such products as sugar-cane, sorghum, and hay crops, requiring a strong soil, can be produced in abundance.

It is difficult to fix a price on the fine lands in Morehouse Parish. Those are called improved plantations which have from one-fourth to one-half cleared and in cultivation, the remainder of the tract in timber.

Improved plantations on the Bayou Bartholemew, before the war, were not estimated so high in price as those in the alluvial bottoms. They were held then at some \$25 to \$40 per acre, and it is an approximation to say they have declined, since the war, from twenty to forty per cent in *market* value.

The alluvial bottoms constitute that noted tract which principally has given to Morehouse Parish such a widely extended reputation for rich lands. These extend down from the line of Arkansas, mingling some twelve miles with the bottoms on Bayou Bartholemew, till the bluff is reached. Thence they lie around this bluff, a belt some ten miles in width, and about thirty-five miles in length, containing, within the limits of Morehouse Parish, some 180,000 acres; this tract is above overflow, and among the most fertile in soil, and the best timbered lands in North America; within this tract are two very productive prairies—Prairie Mer Rouge and Prairie Jefferson.

There is little doubt but that the "Pine Bluff" was at one time the boundary of the sea, and that the vast alluvial bottoms below, extending sixty miles to the great Father of Waters, and beyond, was the site of an arm of the Gulf, stretching far up into the present country, and which has since been filled in by decaying vegetable matter, and the alluvia deposited by the overflowing of the Mississippi river through thousands of years.

This theory is fully authenticated by the fact that dirt, dug out as low down as any excavation has been made, is

disposed in strata of different colors—gray, reddish, and black, and of various thickness, from two to fourteen inches, each stratum, perhaps, marking the fact of some inundation of extraordinary height. The depth of the soil is known to be eighteen feet, and how much deeper “deponent saith not.” Rotten timber and vegetable matter has been excavated many feet below the surface, and earth taken out of the bottom of wells, dug in these lands, after exposure for a time to the sun’s rays, produce good crops.

These alluvial lands are nearly level, with just sufficient inclination to drain well. Shallow sloughs, or swails, run through them every mile or so, carrying off the surface water. They are in large bodies, or rather in one vast body. Thousands of acres can be enclosed and cultivated in single fields, with scarcely one obstacle to stop the course of the plow. The soil on these lands does not tire from cultivation; some of the earliest settlements were made on these bottoms. Fields have been known by the oldest inhabitants, and by report, to have been in cultivation for seventy-five consecutive years, and which are now yielding good crops. The vegetable stalk does not grow so exuberant on such old lands, but the yield of fruit is none the less. These alluvial bottoms, above overflow, present some variety, and they are usually divided into three classes—hammock, gum and paw-paw, and buck-shot land, differing from each other in their timber growth, style, and strength of soil, and also in their productions.

The *hammock land*, lying along the banks of the swails, or sloughs, is more elevated and dryer. The forest growth is comparatively light, consisting of dog-wood, hickory, sassafras, holly, small sweet gum, lynn, red-oak, and other varieties of oak, etc. The soil is of a dark chocolate color, and containing a quantity of fine sand; it pulverises well in cultivation. The vegetable mould on

top is about three feet in depth. This style of the alluvial land is better suited to those products which require a loose, dry soil, such as small grain, potatoes, etc.

The gum and paw-paw land is very similar in character to the hammock, the soil being loose and porous, but is blacker and stronger. The vegetable mould is deeper on top, and the growth of the timber is heavier, consisting chiefly of sweet gum, ash, red-oak, sycamore, cotton wood, etc., with an undergrowth of paw-paw. As the inclination of the land is *from* the swails, the gum and paw-paw, coming next in order to the hammock, is somewhat lower, and is generally preferred of the three varieties.

The cane or buckshot land is lower and more difficult to drain. The soil is black and stiff; has no sand in it; contains a considerable quantity of lime, and has the strongest soil of the three varieties. It is generally covered with a heavy growth of red or scaly bark, gum, ash, elm, pecan, sycamore, cotton wood, etc., with cane-brakes for an undergrowth. As a general rule, the lower the land the more productive the soil, if the water can be kept off.

This style does not cultivate so kindly as the other two, but yields more abundantly, especially in cotton. On the hammock and gum and paw-paw land, cotton, from several causes, will often shed its forms, but on the buckshot land, this rarely occurs. The usual yield, when well cultivated, is about 500 pounds lint cotton, or from thirty-five to fifty bushels of corn to the acre. In some instances the crop has been double this quantity. By freedmen labor the yield is from ten to twenty per cent less than under the slave system.

It would be a mere guess to fix any price on these improved plantations. Few are offered for sale, and none are, except now and then at forced sale, when the price paid is dependent on conditions and circumstances other than the real value of the land.

These lands rent annually at from \$5 to \$7.50 an acre; cultivated on the share plan by freedmen, under the superintendence of the owner, the revenue of a fair cropping season is at least double this amount.

Assuming this rental as the index to the capital value, lands in a good state of cultivation ought to be worth at least \$50 per acre. But owing to the scarcity and unreliable character of the agricultural labor, plantations in these alluvial bottoms can be purchased for much less than their real worth—say at from \$15 to \$25 per acre, part cash, and the balance of the price on time or credit, secured by a mortgage on the land.

To clear and put deadened land in a state of cultivation (when it can be done at all), costs about \$10 or \$12 per acre. Such land ought to be worth at least \$30 per acre. Yet, on account of the causes mentioned, any quantity of these uncleared lands can be bought at \$5 per acre, and less.

The fewest number of freedmen can be induced to make permanent improvements, such as clearing land, building houses, etc.

It has been stated that but a fraction of these lands have been reduced to cultivation.

When the country acquires an energetic, enterprising farming population, commensurate in numbers to its capacity, the price of these lands will be higher, perhaps, than before the war.

The system of cultivation, if system it can be called, is one of main strength and awkwardness. Science and economy are unknown to it. To break up the land, generally with a one-horse plow, and then cultivate by scratching and trying to keep down the weeds and grass, is the rule. One freedman, perhaps assisted somewhat by his wife and children, will cultivate about fifteen acres, and gather half a crop. These level lands are most

admirably adapted to cultivation by the improved farming implements ; and the intelligent, energetic farmer, with his gang-plows and cultivators, would cultivate, in the best manner, three times as much land as the freedman, and would produce five times as much crop.

Morehouse Parish has room for thousands of such farmers.



OVERFLOWED LANDS.

There is within North Louisiana and the Ouachita Valley large tracts of alluvial land which have not yet been elevated by the geological agencies above the reach of inundation. In Morehouse Parish there are two overflows, differing one from the other in soil and timber—one subject to inundation from the Ouachita and the other from the Mississippi river.

THE OUACHITA OVERFLOW

Lies in the north-western portion of the parish, contains some thirty thousand acres, and is covered with a growth of pine, oak, hickory, ash, elm, and small timber of various kinds. The soil is thin, being generally of a whitish, cray-fish style.

This tract is not susceptible of reclamation as a whole; it contains much valuable timber, if it could be cut and exported without too great an expense.

Producing grass and quantities of mast, this tract is useful as a natural range and hunting-ground. Drovers of wild hogs multiply in the woods, many of them dying of old age, with no owner. The hunting of these afford considerable sport and profit.

Near the Bayou Bartholemew, on the eastern limits of this overflow, is quite a collection of prairies, embracing two thousand acres or more, which are covered with water, in whole or part, for a short time every spring. This prairie soil is indifferent, not susceptible of profitable cultivation; but grass is abundant, and affords fine pasturage for horses and cattle.

Most of the land is subject to entry, and could be

made profitable as pasture lands. These prairies would make an admirable location for a large stock farm.

THE MISSISSIPPI OVERFLOW

In Morehouse is found along Bœuf river, in the eastern and in the southern portion of the parish, and contains about 120,000 acres. Other parts of this same overflow lie in the adjoining parishes of Richland, West Carroll and Ouachita, and embrace in the aggregate more than a million acres.

The Mason Hills is an elevated ridge of land extending down from Southern Arkansas along the west bank of the Bayou Mason through the parishes of West Carroll, Richland and Franklin, a distance in Louisiana of some eighty miles. This section is called "hills," but it really is table-land, on an average of about eight miles in width from east to west, and elevated above the highest water. It may be remarked *obitu dictu* that the Mason Hills are level, a second alluvial bottom, very fertile, covered with forest of fine timber, and before the war had attained to a considerable degree of development. Many flourishing plantations were made on them, some of considerable extent. But since the war the population has decreased, and the country has fallen much into disrepair. Many plantations are lying waste, houses and fences rotted down, and the lands (very low in market price, because of the general condition of the country) offer a fine field for investment and great speculation.

The Mason Hills, to their extent, form a natural barrier against the floods of the Mississippi river. The high waters come in from above, about the mouth of the Arkansas, and below. Pouring down through South-east Arkansas to the west of the Mason Hills, the floods fill up Bœuf river swamp, and thence inundate much of Morehouse Parish and the neighboring country, a distance of seventy miles and farther from the Mississippi river.

The soil, made by decaying vegetation and the alluvia deposited by the overflowing waters, is of extraordinary fertility. The whole of this large tract of Mississippi overflow is covered with dense, unbroken forests. The principal timber trees are oak, ash, cypress, cotton wood, etc. If the vast quantities of valuable timber on these low lands could be marketed, without too much expense, it would be worth a hundred fold more than the land on which it is grown, rich as that land is. Much, if not the whole, of this section was reclaimed before the war and protected by levees from inundation. Many of these overflowed lands were entered, and plantations were made and cultivated on them. But since the levees are no longer kept up, these plantations have been abandoned, and are relapsed back into their original wilderness condition. The great mass of the wild lands have been forfeited for non-payment of taxes, and now belong to the State of Louisiana, subject to entry, and those owned by private parties can be purchased at a very low price. The Mississippi river commences to rise about the month of January, attains its greatest height in May, and the floods recede generally in June. The depth of the overflow is various, much of the land is under water but a short time, and shallow. On many plantations, lying on the verge of the overflowed district, good crops are made after the water recedes. It is said by practical men, well acquainted with the country, that these overflowed lands can be reclaimed and protected, and at little cost compared to the value of the lands to be reclaimed. These men say that a levee erected at a point known as the "cut off," in West Carroll Parish, near the line between Arkansas and Louisiana, some eight miles back from the Mississippi river, would keep all the Mississippi water out of Bœuf river swamp, and the whole vast tract west of the Mason Hills, now subject to

inundation, would be thoroughly reclaimed and protected. This proposed levee, it is said, would require to be some fourteen miles in length, and could be built at a cost of about fifty or sixty thousand dollars.

What a magnificent field for speculation in these overflowed lands is presented. Of the Bœuf river alluvial *overflow* lying in the parishes of West Carroll and Morehouse alone there is about three hundred thousand acres.

The interest Louisiana has in these lands could be acquired, perhaps, for building the proposed levee, and that fractional portion owned by private individuals could be had for a small price.

The state would do well to donate its interest to have this levee built, and thus prepare these lands for settlement and cultivation. How easy for some monied king to make a corner on this immense tract of alluvial land—timber and all; to acquire the whole for some \$50,000, and that chiefly invested in reclaiming it; to settle thousands of white immigrants—immigrants who would make the best of citizens—on the purchase, who would improve and in the end purchase the lands. The venture, in a few years, could not fail to pay a profit of millions.

THE MISSISSIPPI OVERFLOW GENERALLY.

There are large districts of country in all the Southern States bordering on the Mississippi river and its tributaries subject to annual inundation, and in their present condition are comparatively valueless. The reclamation of these fine lands by some general system of protection is an enterprise much desired and much discussed.

Can such system be devised and made efficient? The writer is not a scientist in such matters, but as the subject is somewhat germane to the purpose of this writing, a few suggestions will be ventured. Civil en-

gineers differ among themselves as to the most efficient manner of accomplishing the desired end. Yet, all have agreed that protection, wholly or in part, can be given to these overflowed districts. Some advocate the jetty system—scouring out the bed of the river, so as to afford room to contain and carry off the floods; some suggest widening the channel by setting a levee back from the bank, widening the river sufficient to contain the floods; some advocate a system opening the natural and extra water-ways which nature has provided for carrying off the waters in time of high floods; some contend that the Mississippi river should be straightened by cutting of the bends, that the high floods may hurry themselves more speedily to the Gulf.

Each and all of these suggestions may have merit in them, but it is possible that some general, composite plan might be devised by sectioning the good out of each of these theories proposed, and combining all of the virtues into one general system more efficient than any one suggested.

The question first to be solved is, what power is to assume control and undertake the execution of this grand enterprise—the State Governments interested, or the Federal Government? Some thirty years ago the State Governments has control of the levees, each within its own boundaries, and were in command of the pecuniary means and labor force to construct and keep up each its own levees. Louisiana built and kept up a very efficient levee system before the war, affording protection to the owners and residents on the low lands.

Great changes have taken place since that time. The volume of the Mississippi floods have been greater, and the ability of the state less to keep up. The opening of the country along the rivers north has calculated to precipitate the waters earlier in the seasons, and in much

greater volume, and the overflow rises higher and higher every year. The present financial condition of the states most effected admit of scant appropriations to levee work, and the labor force at command is inefficient to guard against the floods, as formerly, in times of danger to the levees. One thing is clear. In the work of reclamation and protection to these lands generally, the power to devise the plan and carry it into execution must be admitted. The system adopted should be general and impartial to every section interested, and the civil engineers to devise it should be free from state control or prejudice; and the means to accomplish the work should be *ample and ready*. There is but one solution to this proposition: the Federal Government is the power, and the only power, to devise the plan and carry into execution this very important enterprise. Possessing a general jurisdiction, knowing no state lines and no state government in this matter, the United States authorities can assume exclusive control of the whole work, from the head waters of the Mississippi river to the Gulf. One general plan can be obtained and worked out, bringing the greatest good to the greatest number, without favor to one section to the damage of the other. One of the finest and most skillful engineer corps in the world is at the command and in the service of the general government. The best plan of general protection the case will admit of will be adopted, and the money appropriated will be properly and economically expended. And last, but not least, the Federal Government has ready in its treasury a fund amply sufficient to have this public work constituted at once, and in the best manner.

It may be objected that the general government has not the constitutional power to make appropriations to such work. This issue has long been debated between the two great political parties, and is now pretty well

settled, both on principle and by precedent, in favor of the liberal policy. The aid granted by the Federal Government to the Pacific railroad, and without which this great work could not have been completed, is an instance. While mankind continue to be fed and clothed by the product of the soil, land—*good* land—will be esteemed the only *real* property. When the population of the country becomes more crowded, the exigency will demand and force the reclamation of these overflowed lands. The Hollanders fenced out the sea, and have built a happy and prosperous country on the tract recovered from the waves. The restless energy and enterprise of American genius will not fail to provide the plan to rescue, from the other waters, a far more extensive and productive country.

If the states immediately interested, through their representatives in Congress, will co-operate together; if they will surrender the central and enlist the Federal powers in the execution of this grand enterprise, there is little or no doubt but that the government of the United States will extend all the aid required. Millions of acres of the richest land in the world will thus be reclaimed and be made ready for any number of happy, prosperous homes. The export crops will be vastly increased, and untold wealth will be added to the whole country, North and South.

GAME AND FISH.

When the country was first settled game of almost every kind abounded. The herds of buffalo and wild cows have disappeared. Bears, panthers, and wolves are still to be found in sparsely settled sections and secluded swamps. The deer have been much thinned out by the high waters, but are found in sufficient numbers, with wild turkeys, to afford sport and profit to the hunter. Wild hogs are plentiful, and are hunted in the winter season. Many persons kill their meat out of the woods. Ducks of many varieties, wild geese, etc., etc., fill the lakes and swamps in winter. The smaller game, such as partridges, snipe, etc., together with beavers, otters, raccoons, opossums and squirrels are abundant. Fur trappers have done quite a thriving business in the country for the last several years.

The woods, when the small mast is good, are alive with great numbers of pigeons. The lakes and streams are alive with numbers of fish, many of them, such as white perch, trout, barfish, of the finest varieties. When the overflow comes in, immense numbers of the coarser kind, such as buffalo, garfish, etc., follow up the water and are taken in great numbers. When the water recedes thousands of these latter get left, and are fed on by droves of hogs and other animals. One of the chief popular amusements is for a picnic party of both sexes, old and young, to go on a fishing excursion, often camping out in the woods for several days and nights.

The piscatorial department of the government planted the shad and other fine varieties in the Ouachita

river several years since ; they are thriving and multiplying, and soon all our running streams will be stocked with these fish of "the blue blood" kind.

TRANSPORTATION.

Bayou Bartholemew holds its course through the western and northern sections of the parish. Bœuf river (named from the great herds of buffalo and wild cattle found by the early pioneers in the reed-brakes along the banks of this stream) bounds the parish on the east, and the Ouachita (meaning in the Indian language *Big Buffalo*) forms the western boundary of the parish. The Ouachita river, because of its beauty and nearly direct course, is frequently called the Hudson of the South. All these streams are navigable during the winter and spring months, the Ouachita often during the entire summer. The people accommodate their shipments to the navigation, and have little use for transportation the remainder of the year.

These streams flow through a level country southward, emptying eventually into the Mississippi river. They have no strong currents, and could easily, by locks and dams, be made navigable the whole year round if the commercial demands required. Such projects have been discussed, especially with reference to the Ouachita, and doubtless will be completed, as to this river, whenever an increase in population and trade renders it necessary.

The Vicksburg, Shreveport and Texas railroad runs through the southern portion of the parish, affording an easy and speedy transit east and west. In a few years, at least, this great Southern route will be completed, making connections between the Southern and Pacific states. At present, many of the planters living along the streams ship their crops from their own doors. None haul more than twelve miles to shipping points.

The natural drains running through the level bottoms could be opened at no great cost and used as canals as well as for draining purposes in the winter and spring seasons, when the waters are plenty; navigation, cheap and efficient, could thus be brought to every plantation.

Several important railroads are contemplated being built through the country; one to run from Vadalia on the Mississippi opposite Natches, passing through Morehouse Parish, and connecting with the railroad system in Arkansas, at Little Rock or Pine Bluff.

Another and more important railroad contemplated is that of connecting St. Louis and New Orleans by nearly a direct route west of the Mississippi river.

This proposed line is, without doubt, the most promising one in the whole South. Much of it has already been built from St. Louis southward and from New Orleans northward.

It only remains to connect by rail some railroad point in Arkansas with the Shreveport and New Orleans road at or near the town of Alexandria, on Red river, in Louisiana, and the connection is complete.

This contemplated railroad west of the Mississippi river, with New Orleans and St. Louis as its grand termini, has long been talked of, and from its first mention has enlisted the sympathy and excited the hopes of the people along the whole line.

An enterprise in this age of useful improvement and paying investment, which promises such rich rewards to the builders, cannot fail of completion. The two cities to be connected are already two of the largest and most flourishing in North America. St. Louis is located in the centre of the great Mississippi valley, is destined to become the grand gathering and radiating point of trade for the best portion of North America; and New Orleans, at the mouth of the Mississippi, will be the grand port of

entry through which this immense trade will ebb and flow to and from the markets of the great world beyond.

The route of this railroad, built and to be built, will pass through a series of the finest districts, unequaled in fertility, variety of products and mineral resources. It will traverse the great states of Missouri and Arkansas, and will pass lengthwise through Louisiana, opening up the choicest portions of the state—Morehouse Parish, the Ouachita valley, the Red river country, and the rich sugar lands on the Atchafalaya and the Teche.

This railroad can be constructed at comparatively little cost—the entire route being over a country nearly level, very little grading will be required.

Fine timber in abundance can be had cheap and ready at hand.

The magnitude and importance of constructing this railroad cannot be too highly estimated, when its great influence on the development of the country is duly considered. The fine series of countries, teeming in all the elements of material wealth, to be traversed by it are but partially developed. But a fraction of them have been reduced to cultivation.

St. Louis, from its central position, when all North America shall be embraced in the United States, is destined, perhaps, to be the future capitol of the nation.

Its healthy site, its magnificent assemblage of navigable water-ways, ramifying in every direction, and opening up transportation to every section of the Union, and holding a position in the midst of a vast provision producing country, a large population can be sustained, and will be gathered.

The construction of this railroad, opening up direct communication with the great forests and cotton fields of the South, will contribute much to make St. Louis the great seat of manufactoryes of the West.

This road constructed, population of the best classes will pour in. Thousands upon thousands of intelligent, moral, industrious immigrants will come to stay, to build up homes, to reduce the country to cultivation, and to cultivate it in the best manner.

Towns and villages, with manufacturing establishments of every variety, will spring up along the route as if by magic; the volume of trade and travel will be increased a hundred fold more. St. Louis will become the Babylon and New Orleans the Tyre of the New World.

The most fertile and desirable of all these choice sections to be developed is Morehouse Parish. When this agricultural, mechanical, industrious, intelligent, law-abiding immigration comes, it will be most heartily welcomed by all classes of the native people. The "hill land" of Morehouse will be covered with gardens, orchards, vineyards, sheep farms, etc., and the alluvial bottoms, all reclaimed from water and wilderness, will be made to yield a variety and abundance of crops as they never yielded before.

TURBULENCE IN THE SOUTH SINCE THE WAR.

The reputed lawlessness in Southern society since the war, as has been shown, was not the result of failure to establish the Southern Confederacy, nor was it caused by the loss of property in slaves. It was due to events—exasperating events—which happened *after the war*, particularly to the Reconstruction Policy adopted and executed by the Federal Government.

It is a fact fully shown by history that a period turbulence, misrule and crime always follows as a natural consequence in the wake of every civil war. Twenty-four years passed away after the restoration of Charles II. to the English throne before the popular passions and discontent, aroused by the wars of the commonwealth, finally subsided and the reign of law and order fully restored.

The people of Louisiana accepted all the consequences of defeat in the Confederate war in good faith. They submitted in good faith to all their losses of life and property, and went to work to adjust their state to the new situation and to place it on agreeable terms with the Federal Union. Representation in Congress was denied to the state on the ground that Louisiana had forfeited her membership in the Union.

All the Federal places and stations in Louisiana were filled by ex-Federal soldiers, between whom and the people there could not be the kindest feeling.

Many offices were created under the Reconstruction Policy; revenue collectors and agents of the Freedman's Bureau were appointed by the hundred and stationed in every parish in the state. The mass of these appointees,

all taken from the ex-Federal army, and many of them officers in negro companies, were men morally of low type. They were actuated in the discharge of their duties by motives of greed, and, as far as possible, they sought every opportunity to plunder both the white and black races.

Ostensibly the Freedman's Bureau was established to assist the freedman in his new situation and to protect him in all his rights. It was usual for these agents, for a price paid by the planter, to have the freedman to make any labor contract the planter might dictate.

The cause of the freedman was betrayed, and the United States government was brought into disgrace by the corrupt practices of its agents.

Large quantities of portable property in the South during the war were captured and appropriated by the Federal forces to the support of the Union cause. Much of this belonged to non-combatants, women and children, and to old persons who did not in any manner participate in the war. When, subsequently, these claims were refused to be paid by the United States, there could not but be a feeling of surprise and indignation in the South.

The Federal Congress submitted to the legislation of Louisiana the 13th and 14th Amendments to the Constitution of the United States. This act of submission was a direct and emphatic recognition of the sovereignty of Louisiana, and that the state was a member of the Federal Union.

When these amendments were rejected, the local government was overthrown, without any just cause, and Louisiana was placed under military rule. The leading white men were disfranchised without a hearing, the ballot was given to the freedmen without consulting in any manner the people of the state, and Louisiana, with every person in the state, and all its property, was sub-

jected to the rule, to the rapacity of greedy adventurers, and to the ignorant negroes. There never was an enlightened, sensitive people who were so grossly wronged and insulted. But this is not all.

The freedmen vote was drilled, organized and held to the support of carpet-baggers and negroes as candidates for all the offices. The chief offices of the state were captured by the more prominent of these irresponsible adventurers, the legislative halls were filled by Bureau agents and the most illiterate freedmen taken from the fields, cook-shops, etc. The law-making power really became a libel on a legislative body, and a caricature. The local offices throughout the state were filled by the same sort of material. Many sheriffs, clerks of the court, etc., could not even write their own names. Men were made judges, dispensing justice, civil and criminal, who had never read a law-book.

Official corruption was the rule. The organs and functions of the government, instituted for the purpose of securing justice and protection, were debased into means of fraud and robbery. The very fountains of life and health were poisoned.

In these facts, imperfectly set forth, are to be found the moving causes which stirred the temper of the master race to its lowest depth, and caused the revolt against this double swarm of lice and locusts.

To redeem the state government and to restore it to its legitimate office was the purpose, and to effect this end any means were thought to be excusable. The mass of the whites, throwing to the dogs all peaceable counsels, gave a loose rein to their indignant passions, and many violations of law and order were committed. To intimidate the freedman vote, or to cheat in the elections, was the principle acted on, and in the end was successful. The carpet-baggers and negroes were turned out of the

offices, and the state, in all its departments, passed to the control of the intelligent whites.

This passionate period is now regretted by all good citizens. The lawless proceedings are admitted to have been a grave mistake, or a desperate remedy rendered necessary by the evil to be removed.

This state of things, however, has passed away with the causes of aggravation. The offices, state and local, are generally filled by men identified and competent. Peace and order prevails throughout the state, and the aim and hope of all classes is that protection, full and complete, shall be to every one as was the case before the war.

Many good people have been deterred from immigrating South because of the reputed unsafety to person and property. Such fears have now no foundation in fact. Any one and every one who comes to Morehouse Parish to identify himself with the community and to make a livelihood, need be under no apprehension. He will be as well protected here as in any section of the Union.

SOCIETY—PRESENT CONDITION.

The population of Morehouse Parish, as shown by the census of 1880, was 15,028; whites, 4,369; colored, 10,659; white voters, 875; colored voters, 2,013.

The two distinct races mingled together in the same civil society, as before stated, differ as much from each other in character and capacity as they do in color. From long association, extending back many generations, they live harmoniously together, mutually interested in the same vocations and under the same code of laws made and administered by the intelligent whites. Socially, the whites occupy the upper and the blacks the lower plane, the dividing line between the two being distinctly recognized and constantly observed.

The whites do all the offices requiring intelligence and

integrity—the learned professions and civil offices of government—while the blacks perform the duties belonging to menial employments and manual labor. Out of a population of over 10,000 in Morehouse Parish there is scarcely a freedman competent to discharge the duties of the lowest civil office.

The freedman is used as a factor, but he is really a rotten stone in the judicial system. His sense of truth is obtuse, and his testimony as a witness in court-trials must be taken with a large degree of allowance. The sanctity of an oath is little understood by him. As a juror he contributes nothing in point of intelligence or integrity to the court. In fact, he is often a nuisance, or worse, in grave criminal trials, for the defence in such cases will always select the most ignorant jury possible in the hope thus to evade the penalty of the law.

When they are congregated together in numbers the freedmen mainly occupy the criminal courts as accused parties—larceny being the usual charge. The whites own all the property, the freedmen possess but little. Land is frequently offered to them on the most liberal terms of credit, yet there are not a dozen freedmen in Morehouse Parish who have bought and paid for even small tracts of land. They seem to have no enterprise or thought except to cultivate rented land, or to make a crop on shares. Making permanent improvements, such as clearing, ditching, building houses, etc., very few of them engage in. Many of the freedmen are unreliable as farm laborers. The cultivation and gathering of a cotton crop requires a whole year, and considerable capital in farm stock, utensils, provisions, etc. It frequently happens that the freedman will abandon his crop in the midst of the season for no cause whatever, and the employer loses his investment.

Public schools are supported by taxation for the colored children, but they are poorly attended. The children

never advance beyond the rudiments of reading and writing, which is thought by the parents to be amply sufficient.

In church matters, the whites and blacks are separated, each keeping up their own religious organizations, and worshiping apart. The freedmen are theoretically very pious, bordering on idolatry, or rather tending to Voodoism. They entertain a code of morality peculiar to themselves. They practice, or rather abuse, the precepts of religion after a fashion of their own. The marriage obligations and vow is almost universally violated. The distinction between *meum* and *teum* is unknown to their moral code. In fact, as to the freedmen, the seventh and eighth commandments might as well be stricken from the decalogue.

The negro is endowed with the virtues peculiar to his race, but his history as a freedman clearly shows that he does not possess those elements of character that fit him for a citizen in the high sense of the term. As a voter he is wholly incapable of appreciating the principles of a free popular government. Those who assume the position of politicians, or rather gang leaders, to the freedmen in election times, are really pests to good order and political morality. With no knowledge of national politics, and no sense of shame, these leaders look upon the political field as one in which a harvest of money is to be gathered. They will act with any party, or take any side of any issue that pays most in cash, and they will ever sell out to the opposition when cash is offered. For several elections, after they were enfranchised, the freedmen voted in a mass together, but the intimidation practiced upon them has broken up their solid phalanx. Now, many of them refuse to take any part whatever in elections, and those who do vote are divided between the two political parties.

In the future control of the freedmen, politically and in other respects, the Southern whites have "drawn an elephant." There is some apprehension that this race may be troublesome hereafter—that a low, mean class of men may attain to political power and control through this freedmen vote. There are two remedies suggested. One is to restrict the suffrage by fixing an intelligent qualification for the voter, and the other is to settle up the Southern States by a select population possessing all the capacities for self-government.

Morehouse Parish offers a broad field for the profitable investment of great amounts of capital—in the purchase of lands, in the construction of railroads, in the erection of factories of all kinds, cotton, wood, woollen, etc. The great gains to be realized by moving the cotton factories near the cotton fields, and the wood factories near the great forests, will continue to make certain sections of the Southern States in a few years a manufacturing country.

Morehouse Parish is capable of sustaining comfortably many times its present population. There is room for thousands of immigrants, who will add to the value of the country by cultivating and improving it; men of energy, industry and enterprise who will make themselves comfortable, independent and wealthy; men who will rescue Southern employments from their servile associations and make all useful labor honorable; men who will not merely scratch the ground like the freedmen, but who will plow deep and bring out the productive capacity of the soil; men who bring intelligence and science to bear in their agricultural system; men who will employ all the improved implements of agriculture and who will vary their products and make the country self-supporting and independent; and last, but not least, men who will contribute in every way, as moral, intelligent citizens,

to make good laws, and to assist in their execution through the courts; to build up churches and schools, and in every way possible to advance the good order and well being of society.

Morehouse Parish has room for thousands of such people, springing up from the same original races with the whites of the South, and they are cordially invited to come, buy land and build up homes and fortunes for themselves. The country presents a great variety of employments and vocations suited to the tastes and genius of all, any one of which, prosecuted with energy, will not fail to lead on to fortune.



